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THE REPORT

OF THE

ABORIGINES' COMMITTEE

OF THE

MEETING FOR SUFFERINGS,

READ AT THE YEARLY MEETING 1840:

WITH THE

ADDRESS TO LORD JOHN RUSSELL,

ON HIS BECOMING SECRETARY FOR THE COLONIES;

THAT TO FRIENDS SETTLING IN NEW COLONIES;

AND SOME PARTICULARS CALCULATED TO GIVE INFORMATION,
AND PROMOTE INTEREST RESPECTING THE

PRESENT STATE OF ABORIGINAL TRIBES.

Indians

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[Tract Relative to the Aborigines, No 5.]

THE FOLLOWING TRACTS
ARE PUBLISHED BY THE MEETING FOR SUFFERINGS,
Price 3*d. each.*

No. 1.—INFORMATION RESPECTING THE ABORIGINES IN THE BRITISH COLONIES.

No. 2.—EFFECTS OF THE INTRODUCTION OF ARDENT SPIRITS AND IMPLEMENTS OF WAR AMONGST THE NATIVES OF THE SOUTH-SEA ISLANDS AND NEW SOUTH WALES.

No. 3.—FURTHER INFORMATION RESPECTING THE ABORIGINES; containing Extracts from the Proceedings of the Meeting for Sufferings in London, and of the Committees on Indian Affairs; of the Yearly Meetings of Philadelphia and Baltimore; together with some particulars relative to the Seminole War.

No. 4.—FACTS RELATIVE TO THE CANADIAN INDIANS.

REPORT

OF THE

ABORIGINES' COMMITTEE

OF THE

MEETING FOR SUFFERINGS.

THE ABORIGINES' COMMITTEE of the MEETING FOR SUFFERINGS has continued to have its attention directed to the subjects referred to its care, and has received sufficient information respecting the state of the Aborigines of various parts of the globe, to make it evident that there is increasing rather than diminished occasion for the persevering exertions both of the Members of our own religious Society and of others.

The Committee has however experienced considerable difficulty in obtaining such a continued supply of authentic and recent particulars as is essentially necessary to enable it materially to advance the cause in which it has been engaged, by the diffusion of interesting information.

With a hope of, in some degree, removing this difficulty, Friends in Canada have been addressed officially from the Committee, and by individual Members; but the replies, though long expected, have not as yet come to hand.

A letter has been addressed to our friend James Backhouse, since his arrival at the Cape, proposing to him various subjects of enquiry, by which it is hoped that some valuable information will be obtained, in addition to the interesting particulars respecting the native tribes contained in his letters and journal, which either have been, or will be, laid before the Society independently of this Committee.

Before proceeding to offer a brief statement of what the Committee has endeavoured to do with such information as it has actually received, it may not be amiss to state, that it appears by a recent and very moderate estimate, that the Aborigines who may be termed British amount to one million in Australia—one million in the South Seas, including New Zealand—half a million still surviving in the British possessions in North America and British Guiana—and two millions in Western and Southern Africa; with several millions of

the barbarous tribes in British India and its borders, and of the Eastern Archipelago and Indian Ocean. It is supposed that there are about sixteen millions of American Aborigines whose position and relations connect them with other nations rather than with Britain. The uncivilized Aborigines of Africa not included in those already mentioned, are estimated at sixty millions, and a much larger number are supposed to belong to the same class in Asia. With scarcely any exception these Aborigines, as groups, have either already most seriously suffered in property, life, and morals by their intercourse with those who style themselves Christians, or are in imminent danger from the hastened approach of this lamentable influence.

Respecting our fellow-subjects, the Indians of Canada, there is some reason to hope that the reiterated remonstrances of Friends, conjointly with those of the Wesleyan Methodists and of the Aborigines' Protection Society, may have had some influence in obtaining quiet possession of a portion of country for some Indians of the Chippeway tribe, who have embraced Christianity and adopted agricultural habits and other advantages of civilization.

There is however continued reason to fear that the force of the treaty of the late Lieutenant-Governor, Sir Francis Bond Head, is still in existence, which is the more to be regretted, as the Indian territories to the west of the British settlements are sought as an asylum by the United States Indians, with the sanction of those tribes which recognize the British authority.

The reports of the Indian Committees of Friends in America will be laid before the Yearly Meeting independently of this Committee; it will therefore here be sufficient to remark that Friends have lent their assistance to the Indians of Buffalo in their endeavours to resist the fraudulent efforts of the land speculators, who are anxious to effect their removal; and that Friends of the yearly meeting of Pennsylvania were actively remonstrating against the use of bloodhounds engaged by the American Government for the extirpation of the Seminole Indians.

The attention of the Committee has been called to the condition of the Indians of British Guiana, by the affecting information communicated by two recent and most respectable travellers, John Scoble and R. H. Schomburgk.

It appears that under favour of the uncertainty which at present exists as to the boundary on the Brazilian side, the Indians are liable to be murdered or kidnapped as slaves, whenever they congregate for the purpose of forming settlements. By this means some very gratifying advances towards civilization, in conjunction with conversion to Christianity, have been completely foreclosed.

Letters from highly respectable residents in the Cape Colony have announced the peaceable and improving condition of the Caffre tribes under the influence of the new system laid down by the late Colonial Secretary, Lord Glenelg, and carried out by the late Lieutenant-Governor, Captain Stockenstrom. But these encouraging prospects have been clouded by the removal of Sir A. Stockenstrom

from office, an event which is deeply to be regretted as a serious loss to the cause of the Aborigines of South Africa.

The interests and even the existence of large bodies of African Aborigines continue to be threatened by the incursions of increasing bands of Boors, who disclaiming the authority of Britain, and disregarding the attempts of the Government to reduce them to order, do not cease to carry aggression and death amongst the Zoolah tribes in the neighbourhood of Port Natal. An interesting but affecting account of some of these transactions has been communicated by our friend Richard Dykes Alexander, of Ipswich, in a letter received by himself from a serious character who had resided amongst the natives as a teacher.

Some members of our Society residing in Adelaide have communicated to members of the Committee particulars respecting the natives in that part of Australia, from which it appears that kind and benevolent dispositions are entertained towards them on the part of the Governor and of many of the colonists; but the printed documents which have likewise been received from that quarter lamentably exhibit the inadequacy of the institution of Protectorships, and the fatal want of a regular system, by which the rights of the natives may be secured, their lives preserved, and their condition improved.

The Committee has not lost sight of the important operations now in progress in New Zealand, in which the interests of the Aborigines of those islands are seriously involved; but it has not seen its way to take any particular steps with reference to them.

On the occasion of Lord John Russell taking the office of Colonial Secretary, the Committee was induced to believe that a favourable opportunity was offered for calling his attention to the present interests and exigencies of the Aborigines of our colonies, and suggested to the Meeting for Sufferings the propriety of presenting him with an address prepared for the occasion. This, with some modification, was adopted; and the Friends who composed the Deputation to deliver it, availed themselves of the opportunity to press upon that Minister's attention the urgent claims of some classes of Aborigines, and more particularly of those of South Africa and Canada.

It appeared to the Committee that the address to Friends who may be about to emigrate from this country, which was issued at the last yearly meeting, did not include advice expressly relating to the treatment of the Aborigines, and it thought it right to suggest to the Meeting for Sufferings the issuing of an additional document expressly relating to this subject, which was accordingly done.

Since this minute was issued, Government has, in the formation of a Colonial Land Board, adopted an important measure, which promises to encourage and systematize the emigration of our countrymen and to give rise to enterprises, in which it is probable that members of our Society may be induced to take a part. Those who look with interest at the prospects of the Aborigines, cannot but see in the measure alluded to an event which must very materially affect them for good or for evil. It may expedite the already advancing work of

their extermination, or it may be made the means of checking existing abuses, and contribute in some degree to redress past wrongs and bestow some compensating blessings.

Signed on behalf of the Committee,

THOMAS HODGKIN.

Devonshire House Meeting House,
11, 5 *mo.* 1840.

A Memorial from a Meeting representing the Religious Society of Friends in Great Britain.

To Lord John Russell, Principal Secretary of State for the Colonial Department.

We feel it to be our duty on the occasion of thy entering upon the office of Secretary of State for the Colonies, to address thee on behalf of the Aborigines who are still residing within the limits of the British Settlements, or who, by inhabiting the adjoining districts, are brought into contact with the Colonial subjects of Great Britain. These Aborigines, who at the lowest computation still amount to several millions of human beings, have everywhere been fearfully reduced in number, as well as injured in their persons and property by their intercourse with our fellow-subjects. Though these evils have been advancing through a long course of years, they have recently acquired a prodigious increase in extent, as well as in destructive influence, in consequence of the extraordinary impulse which has been given to emigration and distant commercial enterprise.

Almost from the very commencement of British colonization to the present time, official documents have occasionally been put forth which have evinced a good feeling towards the Aborigines, and that a desire to protect them existed in the minds of our rulers; yet if these edicts have been abortive (which it is to be feared in almost every instance has been the case), the result is not to be ascribed to the impossibility of protecting and elevating weak and uncivilised nations, but it appears to have been a necessary consequence of the defect of measures to ensure their rights, and of the inefficient means employed to guide and regulate the enterprises of civilised men.

We feel assured that the sufferings and claims of the Aborigines, to whom British intercourse has been a fearful calamity, when it might have been a blessing, will not be lost sight of by Lord John Russell; —yet we cannot refrain from expressing our anxious wish, that amidst the very numerous and important demands which are made upon thy time and attention, the redress of the wrongs of this suffering class may not be deferred; and more especially that certain measures, essential to the success of exertions in their favour, whether made by individuals, or by societies, or by the Aborigines themselves, may be promptly passed and brought into effectual operation.

We here allude to the recognition and security of their title to some portion of the territories once wholly theirs ;—to the *bonâ fide* admission of their evidence in courts of law ;—to the recognition of their right as men and citizens to a full participation in all the privileges of British subjects, so that the distinctions of colour and race may no longer operate against them, and that effectual steps may be taken both at home and in the colonies to effect their elevation in a moral, intellectual, and political point of view.

We not only regard these points as essential to the success of all other plans, general or particular, which may be devised for the welfare of such Aborigines as may be connected with the British Empire, but we believe that the concession of them would in some sort become the *Magna Charta* of the coloured races generally, in the benefits of which the slaves of other countries, and the Aborigines in parts of the globe not immediately connected with Great Britain, would eventually participate.

We would here also take the liberty to advert to the pernicious consequences of the introduction amongst the Aborigines of firearms and ardent spirits, which are often used as articles of barter ; and although sensible that it may be difficult effectually to exclude them, yet we earnestly entreat the Government to use their influence in every suitable way in protecting the poor uncivilized Aborigines from the operation of these most destructive and demoralizing agents.

Whilst we desire earnestly yet respectfully to press these points of general application on thy attention, we cannot neglect the present opportunity of more particularly pleading with thee in favour of some Aborigines who, by their special claims on this country, or by the emergency of the circumstances in which they are actually placed, seem entitled to the earliest interposition of the Government ;—such are the Indians of Canada, whom the policy and treaty of the late Lieutenant-Governor, Sir F. B. Head, are still depriving of their land and sending into the Western Forests, and even into the territories of the United States ; such are the Caffres and Zoolahs, who have been deprived of their country and cattle, and slain by thousands, in consequence of the unchecked aggressions of the emigrant Boors ; and such are the natives of New Holland, who notwithstanding the expressions of just and humane views which mark the first report of the South Australian Commissioners, are deprived of their lands and means of subsistence without treaty, payment, or compensation. Nor can we omit to mention the numerous groups of interesting islanders, from New Zealand to Hawai, who are suffering in various ways from the cupidity and oppression of our countrymen.

Above all would we express our conviction, that were the conduct of individuals and of Governments towards those over whom, in the ordering of Divine Providence, their influence may extend, guided by the Gospel rule of doing unto others as we would that they should do unto us, the evils which we now deplore would cease, and mutual confidence, prosperity, and happiness take the place of mistrust, cruelty, bloodshed, and extermination.

Whilst it is our cordial and fervent desire that thou mayest, through the help of Heavenly wisdom, be enabled to exert thy talents and employ the powers which thy high station places under thy control to the effectual redress of the wrongs which have engaged our sympathy, we desire that thy labours may, through the blessing of the Most High, be rewarded by that satisfaction and peace which cannot fail to attend sincere and Christian efforts to promote the present and lasting happiness of our fellow-men.

Signed in and on behalf of the Meeting by

GEO. STACEY.

The following Minute referred to in the Report of the Committee was produced and read at the Yearly Meeting, and received its sanction and adoption: —

The case of Members of our Society who may be contemplating emigration to distant colonies has been brought under the notice of this Meeting; and we think it right to remind our dear friends who may be so circumstanced, how much the steps they take may affect, not merely the interests of humanity, but moral and Christian principle.

We would entreat those who may establish themselves in newly-settled countries to reflect upon the responsibility which attaches to them when they are the neighbours of uncivilized and heathen tribes. It is an awful but indisputable fact, that most settlements of this description, besides dispossessing the natives of their land without equivalent, have hitherto been productive of incalculable injury to the moral and physical condition of the native races, which have been thereby more or less reduced in numbers, and in some instances completely exterminated. Earnestly, therefore, do we desire that all those under our name who may emigrate to such settlements, may be careful neither directly nor indirectly to inflict injury upon the natives, but that they may, on the contrary, in their whole conduct, exhibit the practical character of that religion which breathes "Glory to God in the highest, on earth peace, good-will toward men." As this is their aim, they will not only exert themselves to check the evils which are but too generally inflicted by the Whites upon their feebler neighbours, but will be solicitous to do their part in endeavouring to diffuse amongst them the blessings of civilization and Christianity, which will prove the best means of preventing their extermination, and of raising them to the full enjoyment of their rights.

As the non-existence of any title to the land which the natives inhabit is strongly insisted upon by really conscientious persons, some facts and observations connected with the subject may not be improperly subjoined to the preceding address.

The occupancy of the land by aboriginal tribes appears to imply a possession on their part, the proofs of the invalidity of which seem to be required of those who directly or indirectly take it from them.

The natives consider themselves the real owners of the soil; and even in South Australia, where their condition is the most abject, and the want of civilization the most complete, the more intelligent often assert that the land belongs to the black men. It is stated in a letter from a settler in that colony that "the natives are timid, and peaceable towards us (the colonists), fearful of our firearms, and quiet from fear of us, for they want not courage in defending their own district from the incursions of the other aboriginal tribes with invincible courage." The numerous treaties which have been made by individuals, by companies, and even by Government for the purchase of the lands of native tribes, even when they have been of a nomadic character, seems to concede the fact of proprietorship, although the mode of obtaining the transfer and the amount of the value given in exchange may not bear investigation. With the North American Indians treaties of this description have been too long and too often practised to require more than bare allusion in this place. The following extract from the Journal of James Backhouse may be adduced as one, amongst many facts, to show that the same reasoning may be applied to the more abject inhabitants of New Holland, whose land has, for the most part, been unconditionally taken from them. The incident took place on the occasion of the purchase of 500,000 acres in the neighbourhood of Port Philip. "A fine athletic fellow, the chief of the tribe, after being made acquainted with his (the agent's) wish to purchase land, and his means to pay for it, proceeded with him and his party, accompanied with his tribe, to measure it off. At each corner boundary the chief marked a tree and tatooed it, and at the same time explained to his tribe the nature of his treaty, and the positive necessity on their part to observe it inviolable." The South Australian Commissioners in their first Report appear most fully to recognize the rights of the natives, and are most decided in the terms in which they avow the intention of respecting those rights—of protecting the natives from cruelty and injustice in their intercourse with Europeans,—of delivering them from the evils of squatters, runaway convicts, and deserters from vessels,—and their desire to promote amongst them the spread of civilisation, and the peaceful and voluntary reception of the Christian religion. With the exception of recommending the natives to the attention of the humane Governors who have been sent to that colony, and the appointment of a Protector, who, had he possessed the rare talents requisite to render his office availing, was not supplied with the scarcely less needful means, little or nothing has been done. Notwithstanding the good intention of many of the settlers, who have been of a remarkably respectable class, and have paid considerable attention both collectively and individually to the state of the natives, it is much to be feared that their condition has more rapidly deteriorated under regulated emigration than it could have done even under the old evils of squatters, runaway convicts, and deserters. It is certain that many colonists are sensible of the injus-

tice which is done to the natives. One of their complaints is that the resident Commissioner is not instructed to make any reserve for them when the public lands are disposed of. A settler has even paid to the Protector a sum, which he was uneasy to retain, feeling it due to the natives. Yet another colonist confesses, "We have been following our different avocations, in a great measure regardless of the state of the black population, until a short time since we were thrown into a state of alarm, in consequence of our position in regard to those neglected beings becoming each day more critical." It must be borne in mind, that besides the tracts of land actually sold, a much more considerable extent is conceded for pasture; and the flocks and herds introduced by the settlers and fed at large, under the direction of armed stock-keepers, become a further means of removing the game on which the natives have depended. These exotic animals, roaming at large, in a manner not easily to be distinguished by the natives from that of the wild animals which they have supplanted, must offer to the starving and untutored Aborigines a strong temptation to kill and eat. These considerations not merely account for, but afford some palliation of the instances of aggression by which the settlers have been annoyed.

The question concerning the rights of the Aborigines is one of vital importance to them, in disregard of which all recommendations on the part of the Government, and individual acts of kindness on the part of colonists, must be of comparatively little avail. In relation to this subject, the following letter from a Gentleman intimately acquainted with New Holland is deserving of special attention.

"*Liverpool, 15th November*, 1839.

"My dear Friend,—In reply to the question which you proposed to me some time ago, in the course of conversation in London, and of which you have reminded me in the letter I had the pleasure of receiving from you yesterday, with the pamphlets and letters for America, viz. 'Whether the Aborigines of the Australian continent have any idea of property in land,' I beg to answer most decidedly in the affirmative. It is well known that these Aborigines in no instance cultivate the soil, but subsist entirely by hunting and fishing, and on the wild roots they find in certain localities (especially the common fern), with occasionally a little wild honey, indigenous fruits being exceedingly rare. The whole race is divided into tribes, more or less numerous according to circumstances, and designated from the localities they inhabit; for although universally a wandering race, with respect to places of habitation, their wanderings are circumscribed by certain well-defined limits, beyond which they seldom pass, except for purposes of war or of festivity. In short, every tribe has its own district, the boundaries of which are well known to the natives generally; and within that district all the wild animals are considered as much the property of the tribe inhabiting, or rather ranging on, its whole extent, as the flocks of sheep and herds of cattle that have been introduced into the country by adventurous Europeans, are held by European law and usage the

property of their respective owners. In fact, as the country is occupied chiefly for pastoral purposes, the difference between the Aboriginal and the European ideas of property in the soil is more imaginary than real, the native grass affording subsistence to the kangaroos of the natives as well as to the wild cattle of the Europeans; and the only difference indeed being, that the former are not branded with a particular mark like the latter, and are somewhat wilder and more difficult to catch. Nay, as the European regards the intrusion of any other white man upon the *cattle-run,* of which European law and usage have made him the possessor, and gets it punished as a trespass, the Aborigines of the particular tribe inhabiting a particular district, regard the intrusion of any other tribe of Aborigines upon that district, for the purposes of kangaroo hunting, &c., as an intrusion, to be resisted and punished by force of arms. In short, this is the frequent cause of Aboriginal, as it is of European wars; man, in his natural state, being very much alike in all conditions—jealous of his rights and exceedingly pugnacious. It is true, the European intruders pay no respect to these Aboriginal divisions of the territory, the black native being often hunted off his own ground, or destroyed by European violence, dissipation, or disease, just as his kangaroos are driven off that ground by the European's black cattle; but this surely does not alter the case as to the right of the Aborigines.

"But particular districts are not merely the property of particular tribes; particular sections or portions of these districts are universally recognised by the natives as the property of individual members of these tribes: and when the owner of such a section or portion of territory (as I ascertained was the case at King George's Island) has determined on burning off the grass on his land, which is done for the double purpose of enabling the natives to take the older animals more easily, and to provide a new crop of sweeter grass for the rising generation of the forest, not only all the other individuals of his own tribe, but whole tribes from other districts, are invited to the hunting party and the feast and dance, or corrobory, that ensue; the wild animals on the ground being all considered the property of the owner of the land. I have often heard natives myself tell me, in answer to my own questions on the subject, who were the Aboriginal owners of particular tracts of land now held by Europeans; and indeed this idea of property in the soil, *for hunting purposes,* is universal among the Aborigines. They seldom complain of the intrusion of Europeans; on the contrary, they are pleased at their *sitting down,* as they call it, on their land: they do not perceive that their own circumstances are thereby sadly altered for the worse in most cases; that their means of subsistence are gradually more and more limited, and their numbers rapidly diminished; in short, in the simplicity of their hearts, they take the frozen adder into their bosom, and it stings them to death. They look for a benefit or blessing from European intercourse, and it becomes their ruin.

"If I had had a little more leisure I would have written more at length, and in a style more worthy of your perusal; but you may

take it as certain, at all events, that the Aborigines of Australia *have* an idea of property in the soil in their native and original state, and that that idea is, in reality, not very different from that of the European proprietors of sheep and cattle, by whom they have, in so many instances, been dispossessed without the slightest consideration of their rights or feelings.

"Indeed, the infinity of the native names of places, all of which are descriptive and appropriate, is of itself a *prima facie* evidence of their having strong ideas of property in the soil; for it is only where such ideas are entertained and acted on, that we find, as is certainly the case in Australia, *Nullum sine nomine saxum.*

"I am, my dear Friend,

"Yours very sincerely,

"*To Dr. Hodgkin.*" "JOHN DUNMORE LANG."

If the statements contained in the foregoing letter, and facts of a similar character which might be adduced from Ceylon and elsewhere, be admitted as proofs of real ownership on the part of Aboriginal tribes, very serious considerations ought to suggest themselves to all conscientious individuals, who either as colonists, or shareholders in colonizing Companies, may become either directly or indirectly concerned in forcible or unfair invasion those rights.

Canadian Indians.

From the latest information which the Committee has received respecting the Indians of Canada, it appears that the removal of the tribes contemplated by the treaty of Sir Francis Bond Head, is for the present at least suspended, and it is to be hoped that the policy of the present Lieutenant-Governor will provide for their secure and permanent residence for the future. It is stated that some thousand Indians emigrating from the United States are seeking a new home within our frontiers, where it is to be hoped that they will find that justice and kindness which Christianity dictates, and which alone can make their arrival a beneficial change to themselves, or an addition of useful and peaceable subjects to the British Colonies.

United States Indians.

In a former pamphlet published by the Meeting for Sufferings, some account was given of the means employed by a land company in the United States to effect the removal of the Seneca Indians residing in the neighbourhood of Buffaloe, in opposition to the strongly expressed desire of a large majority of the tribe. Through the exertions of Friends and others, a Committee of the Senate was appointed to investigate the subject. In a long and able speech, in which a member of that Committee makes report to the Senate, he sets forth an authentic history of the whole transaction, and distinctly states that he founds it upon official and published documents. He

expressly says: "I have not relied upon Indian statements and affidavits, because such testimony, however unjustly, in some instances might be cavilled at, nor have I relied for anything I have said, upon the written statements of the Quakers, who are viewed by some gentlemen as officious intruders and intermeddlers in this affair; not because I do not consider their statements as entitled to the fullest belief, but because I have not found such reliance necessary." The speaker exposes much of the transaction, which shows that not the Indians only, but the American government has been imposed on by the land speculators and their party. He shows that sixty out of eighty-one of the chiefs protested against the pretended treaty, and that fourteen-fifteenths of the whole tribe were decidedly opposed to the removals. With this report of the Committee before them, the Senate were equally divided as to the ratification of the treaty, and it consequently rested with the President to decide the question, and he has done so in favour of the land speculators. A letter has been received by a Member of this Meeting from Charles Meatyard, of East Hamburgh, dated 17th of 5th month, which contains the following paragraph:

"Perhaps before this reaches you the fate of the Indians is known to you. The sham treaty for the removal of them to the West has been ratified by the Senate of the United States, which was equally divided on the question, but decided against the Indians by the casting vote of the President. They are to remove in five years."

Another Member of the Meeting has received a letter from Toronto, which contains the information that the Chippewa chief Hesh-ton-a-quet, some of whose letters have been presented to Friends, and whose reservations were partly in the United States and partly in the British possessions, is amongst the removed Indians, although his report of the Western lands, which he had visited, was decidedly unfavourable.

It is reported that a body of 5000 Indians has crossed from the United States, and sought refuge in Upper Canada. Many of them are said to have sufficient means for settling down comfortably.

Facts like this render it very important that the Friends of these abused and greatly injured people should, with promptitude and perseverance, employ every allowable and temperate means of influence in their favour with the British and Colonial Governments, and also with our Canadian fellow-subjects.

Notwithstanding the gloomy aspect which the state of the Aborigines almost everywhere presents, and the comparative indifference with regard to it which is manifested in this and other countries, it is gratifying to perceive the striking exceptions which are occasionally met with. The report of the Committee of the Senate of the United States is a remarkable instance of this kind. The following extract of a letter from H. Baldwin, jun., of the Rice Lake mission, may be adduced as furnishing another example, and the facts and sentiments which it contains will doubtless be read with interest:

"In No. 833 of the New York Observer (a weekly paper), dated

April 27, 1839, there is published a letter from Dr. Edwin James, a well-known agent to different tribes of Indians, interpreter and translator of the New Testament, to Dr. Leonard Dodge, the Corresponding Secretary of the recently formed American Aborigines' Protection Society. Dr. James was the interpreter who took down and published Tanner's Narrative of his Captivity, &c., probably the best description of Indian life that has yet appeared. In every respect his experience and observations are highly valuable. The following is an extract from the letter:

" 'It is with no ordinary degree of thankfulness that I hail this new omen of hope for the wasting and fading remnant of the native tribes of this continent. That the nations of Christendom have incurred a fearful amount of responsibility in their past and present intercourse with these tribes, none can doubt. It is equally certain that if any essential benefits are to be conferred upon them, the work must be done speedily. Too many of the good and benevolent among us are ready to say, "The Indians are a doomed race, and nothing can be done for them;" and with this chilling discouragement they permit the efforts of missionary and other kindred associations to be directed mainly to remote lands and foreign races; while the children of the true lords and proprietors of our own soil are vanishing before a combination of depressing and most fatal influences, which no race of unenlightened men could withstand. What these influences are,—how they operate,—how they may be counteracted,—how a falling people may be rescued from impending destruction, it is incumbent on us and our fellow-citizens to know. How shall this knowledge be obtained? How shall the appropriate remedy be applied? How shall the mighty energies of Christian benevolence be awakened in favour of this helpless and almost hopeless people? How, but by combined and systematic, persevering and prayerful efforts on the part of those who have opportunity to know and hearts to deplore the wrongs and injuries and oppressions of these feeble and unprotected tribes.'—I must here interpose a remark, that this oppression complained of, real indeed and heart-rending, has taken place in the United States—not to any great extent in Canada—until *Sir Francis Head contrived to cheat them, or half cheat half bully them out of their lands at Saugeen, to remove them* to settle on barren rocks, between whose interstices grew *berries*—good enough *feed* for those Indians! But to benefit the Indians of the United States territory, might exert an important influence on ours, I therefore consider every word of this letter to be entitled to our attention.—' How shall the *tax-paying* citizens of the *United States* be made acquainted with the fact, that the *annual three or four millions* of Indian expenditure which they pay, and pay cheerfully, because they believe it is to do good to the poor Indians, is, in the present state of things, much worse than thrown away? How shall the Missionary Societies, which still continue some efforts for the Indians, be made to see how their bounty is misapplied, and their kind intentions thwarted through sinister influences which may and should be removed? How shall these things be done, and the Anglo-

Americans be induced, or rather enabled, to act justly and mercifully towards the Aborigines but through the instrumentality of such an association as that of which you are the organ? Among the names affixed to the Constitution I perceive those of some who have been long and faithfully living as Missionaries, of others who have been for many years residents in the immediate vicinity of the Indians, and conversant in all their affairs, and who *have had ample opportunities to know why it is* that the Indians as a people cannot be benefited. Its formers have, I think, *wisely* made the American an Auxiliary to the British and Foreign Aborigines' Protection Society, and have thus *brought themselves into alliance with many of the excellent* of the earth, securing for their efforts the sympathies and prayers of many in Europe as well as in America who are truly the "*salt of the earth*" and the "lights of the world." Permit me, my dear Sir, to urge you, and through you the officers and members of your infant association, to strenuous and unremitting exertion and strong faith. *If our Heavenly Father be not willing that any should perish, and if our merciful Redeemer has commissioned all his followers* to act for him in furtherance of those benevolent designs in which his soul travailed, promising to be with them always even to the end of the world,—*how shall we doubt what our duty is, or fear our labours will not be blessed? Let our object be single.* To protect the Indians from the frauds, oppressions, injuries, and insults of more enlightened but unprincipled men, let us gather around and associate with us all who by knowledge of facts and honest intention are qualified to unite in our design; and strong in our reliance upon Him who wills the happiness of all his intelligent creatures, let us send forth the light, till every Christian in the United States shall know what obstacles hinder the fulfilment of his prayers for the conversion of the American Indians,—till all shall know why the profuse and noble generosity of the people of the States, exercised through their government, is a curse rather than a blessing to the Aborigines; in a word, till *all* shall understand why the "*doomed race*" *is hunted out like the game of their forests, while every mouth is filled with professions of good-will to them.* Be confident, dear Sir, that existing evils and abuses, which you and your associates so well understand and so deeply deplore, can and will be removed. The men are now living and the means are in existence through which the change should be wrought. In a spirit of candour and kindness enlighten and instruct that portion of the public who have not the means to know the state of things in the Indian country. Make known the necessity and practicability of a reform, and we may surely hope the people of the United States will provide the needed remedy.' "

The war with the Seminole Indians is still continued. The Americans have sent for bloodhounds from Cuba to hunt them like wild beasts. The Indians, on the other hand, are said to have attacked an island by night and killed the inhabitants, without regard to age or sex. It is to be hoped that our brethren on the other side of the Atlantic will exert all the influence which they may possess in favour of a peace which might yet rescue those Indians from extermination,

and prepare the way for their participation in the blessings of civilization and Christianity, whilst it would in all probability be the means of saving the lives of many helpless and innocent persons whom it will assuredly be better to protect than to avenge.

Texas.

The citizens of the new republic of Texas are not less remarkable for their determined and revolting attachment to slavery than for their persevering destruction of the Aboriginal tribes whose territories they are appropriating; and accounts are received that they are rapidly organizing a militia throughout the republic for this purpose. A considerable number of Indians, invited with the semblance of peace, have been attacked and killed or made prisoners.

From the "Times," 27, 8 mo. 1840.

"The latest Texan papers detail an act of brutal treachery towards a party of Cumanchee Indians, by a detachment of Texan troops, under the Secretary of War, W. G. Cooke. A body of the Cumanchees, about sixty-five in number, arrived at San Antonio on the 16th of March with a Miss Lockhart, a little girl, captured from another tribe about eighteen months ago. The object of the visit, it appears, was to hold a council with the agents of the Texan Government for the ransom of their prisoner, and to ascertain if they would be paid for others in their possession. The Indians were invited to a council, but while assembled in the room, two companies of troops were marched in, and they were all destined to be prisoners. The Indians finding they were betrayed, made a rush to escape, and a fight commenced, which resulted in the death of fifty-five warriors, principally chiefs, two women, and three children. A small number who escaped across the river were pursued by mounted men, and every one killed but a renegade Mexican. The Texan loss was seven killed and three wounded. The next day a squaw was despatched to request an exchange of prisoners, and it was expected that she would return in four days with the captives. An expedition was to march against the Cumanchees forthwith.—*St. Lucia Independent Press.*

Southern Africa.

Various accounts from the Cape excite serious apprehensions that the removal of Sir Andrew Stockenstrom from his office of Lieutenant-Governor, and the powerful influence of his opponents, to whom the restored lands of the Caffres are very attractive, may defeat the just and pacific measures introduced by Lord Glenelg, and cause a return to the *commando* system which preceded it. The following letter from the Caffre chief Maquomo, is an interesting evidence both of the apprehensions and good intentions of the chiefs of the Caffre nation. There is reason to fear that some of their people are guilty

of committing depredations upon the colonists, but it is reported that even these depredations have been committed at the instigation of colonists, who have participated in the plunder.

"*Caffraria*, 23*rd December*, 1839.

"OUR FRIEND,

"The hearts of the Amacosa are sunk in sorrow. Stockenstrom has been picked out: he possesses our confidence: he has followed the words of the Queen. We see him no more with our eyes: we look for him: he delays to come. The words of the white men smell of war; they are changing again, and my people cannot comprehend the cause. We are not children to view these things with indifference, for as soon as Stockenstrom left the land, most of the depredations committed in the colony were placed against the Caffres. The Governor's words to his Council about me are not good words. We love peace; but some of your people, who say they love God, love war also. They want our grass, they want our streams; but they must walk over the dead bodies of the Amacosa before they take more of our country. The words of the chiefs are: 'They pray your Queen to send Stockenstrom back; and do not let the settlers cause the treaties to be altered. We touched the pen, and called upon the Divine Spirit to witness we had done so. They contain a good word for Caffre and Colonist, if they are broken, the land will be broken, and war will be heard from the forests of the Amatola, and the children of Gaica will weep and die on his grave. The chiefs love Colonel Bunney; he listens to truth, he does not love war; and they wish he could be placed at Beaufort to remain near the Caffres."

"(Signed) MAQUOMO,
Prince of the Amacosa.

"*To the Right Honourable Lord Glenelg.*

"Lutu.
"Pyalie.
"Botman.
"Enor.
} Witnesses.

Thomas Brown,
Jacob Plaatze,
} Interpreters.

"*A true copy* for the Aboriginal Society, and Gentlemen who sent the ploughs by desire of the chief Maquomo."

Natal.

DESTRUCTION OF THE ZOOLAS BY THE EMIGRANT BOORS.

From the "Colonial Times," Graham's Town.

An English trader has just arrived from Colesberg, and informs us, that just as he was departing from that village, a Boor arrived from the Commando which had gone against Dingaan, stating that the Boors had destroyed that chief. The Commando surrounded a great body of the Zoolas, who had retired into a krantz, and destroyed

vast numbers. Finding themselves failing in strength, from the well-directed balls of the Boors, the remainder sued for mercy, and it was granted on the condition that they would direct them to the spot where Dingaan was concealed. A party of Zoolas accompanied the Commando to the spot, and an attack was made against them, which terminated in the total discomfiture of the Zoolas, and the death of Dingaan, who fell in the midst of his warriors. It is further reported that the loss on the part of the Boors was trifling, amounting only to fifteen killed. We give the above as detailed to us, without offering any comments upon the report, but that it is generally believed to be true from the respectability of the trader who brought down the news.

Other accounts from the same quarter announce that the Boors have confiscated the territories of Dingaan, to indemnify themselves for the expenses of the war which they have carried on against him; that they had fixed upon the site of a town, and were making allotments of land, which was rapidly advancing in value, and selling at a considerable price. It is asserted in a letter received from a most respectable authority at the Cape, that a principal cause of the emigration which has led to so much destruction of life, has been the desire to continue the system of slavery after it had ceased to be tolerated within the British colony, and that since their emigration they have made slaves of the young Zoolas after having slain their parents.

Australia.

The difficulties existing between the colonists at Port Philip and the neighbouring natives, of which some account was given in a preceding number, appear to be by no means abated. The following Memorial presented to the Governor by some of the colonists will give some idea of the state of things in that settlement, and show both the inefficiency of the system of protectorship as at present established, and the desire, on the part of some of the colonists, to see their own safety provided for without compromising the lives and interests of the natives. There would, however, be much danger to them in sanctioning the summary punishments for which the Memorialists have petitioned. In conjunction with this subject, it must be observed, that there are other colonists who are far from participating in the humane feelings adopted by the Memorialists. A letter, written by a most respectable person who has recently visited Port Philip, mentions the appalling fact that he heard a settler there avow his determination to shoot as many of the blacks as he could.

From the "Port Philip Gazette" 25, 3 mo. 1840.

(MEMORIAL.)

"To His Excellency Sir GEORGE GIPPS, Captain General and Governor in Chief of New South Wales, &c. &c. &c.

"SHOWETH,—

"That the attention of Memorialists has been painfully directed to the condition of the Aboriginal Inhabitants of this district, by the many outrages committed by them, on the persons and properties of the colonists; and by the rapidly proceeding diminution of the numbers of the native population, tending in all appearance to their final and utter extinction. Sheep are being daily stolen, driven away, and destroyed; servants so frightened as to be unfit to discharge their duties, and in many instances murder has been committed.

"That Memorialists have no protection or safeguard against the repetition of such outrages, for although an Assistant Protector of Aborigines has been for a considerable period stationed in the district, his presence has rather encouraged the native tribes in their aggressions, while he has not, so far as Memorialists are able to discover, rendered them any service, in defending their rights, or protecting them from the lower classes of the white population; nor do Memorialists conceive his procedure in any degree fitted to improve the condition of those for whose benefit he is understood to be stationed here.

"That Memorialists beg further respectfully to state that the Border Police has been equally ineffective in protecting them, being never on the spot to prevent the occurrence of Aboriginal outrage; and in every instance where the attempt has been made, having failed in expiscating truth respecting reported collisions between the white and the black population.

"That it appears to Memorialists that some alteration in the law, as affecting the Aborigines, is necessary; many of the offences which they are in the habit of committing being cognizable only in the Supreme Court; and they would respectfully submit to Your Excellency, the propriety of making legislative provision for the summary treatment of Aboriginal outrages by the local magistracy, and for affixing such punishments to their offences (to be inflicted on the spot) as will tend to deter others from similar crimes.

"That while Memorialists complain of the aggression of the Aborigines, they beg respectfully to assure Your Excellency, that they are not insensible to the claims of that unfortunate race to humane and kindly treatment, and are most anxious to see proper methods adopted for the amelioration of their condition.

"That it appears to Memorialists that the original occupants of the soil have an irresistible claim on the Government of this country for support, inasmuch as the presence of the colonists abridges their

means of subsistence, whilst it furnishes to the public treasury a large revenue in the shape of fees for licenses, and assessments on stock, together with very large sums paid for land sięzed by the Crown, and alienated to private individuals.

"That it appears to Memorialists that the interests at once of the natives and the colonists would be most effectually promoted by the Government reserving suitable portions of land within the territorial limits of the respective tribes, with the view of weaning them from their erratic habits; forming thereon depôts for supplying them with provisions and clothing, under the charge of individuals of exemplary moral character, taking at the same time an interest in their welfare, and who would endeavour to instruct them in agriculture and other useful arts.

"That Memorialists would respectfully express their firm conviction, founded on past experience and from what is now passing in the district, that religious instruction by Missionaries taking a deep interest in the temporal and eternal welfare of the Aborigines, forms the only means of civilizing them, and they would suggest that this be kept in view in any arrangements attempted for bettering their condition.

"That while Memorialists humbly conceive that the duty of supporting the Aborigines, as well as that of protecting from aggressions those who pay so largely for the privilege of occupying the territories once possessed by them, devolves upon the Government, they have no doubt that any judicious plan for the civilization of the natives would be liberally supported by many philanthropic individuals who desire to preserve them from extinction, and to see them raised to the rank of Christian and civilized men.

"In conclusion, Memorialists would humbly but earnestly implore Your Excellency, with the least possible delay, to adopt some effectual measures, commensurate with the great object in view, to protect the colonists from native outrage; to prevent the utter extermination of the Aboriginal race; and to impart to their condition every improvement of which it is susceptible."

The Aborigines' Committee is desirous to impress on the minds of Friends generally the importance of an increased acquaintance with this subject, and earnestly recommends the perusal and circulation of the pamphlets relating to it, published by the Meeting for Sufferings. The small number which has been called for by the Society shows how much this recommendation is needed.

Harvey and Darton, Printers, Gracechurch Street.